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Workplace Spirituality, Organizational Ethics, and Conscious Leadership

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Abstract

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by

Tasha Dufrene

MA, John F. Kennedy University, 2012

BA, Loyola University of New Orleans, 2004

Dissertation Submitted in Partial Fulfillment

Of the Requirements for the Degree of

Doctor of Philosophy

School of Psychology

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Abstract

The problem of organizational ethics was addressed by examining the relationship between organizational ethics, workplace spirituality, and conscious leadership as a catalyst for positive social change. Spiritual leadership theory and social learning theory provided the theoretical frameworks for this study. Both theories provided a theoretical understanding of how learned social behaviors and leadership have an impact on organizational culture. The purpose of this quantitative cross-sectional study was to understand the relationship between workplace spirituality, organizational ethics, and conscious leadership. It is important to understand the relationship between workplace spirituality, organizational ethics, and conscious leadership because the negative effects of low ethics have been costly for organizational trust, stakeholder trust and loyalty, and organizational performance. A convenience sample of 100 employed adults over the age of 18 years of age and who had been employed at the same company for a minimum of two years were asked to complete an electronic survey to measure the variables in this study. A multiple linear regression analysis was used to analyze the results. The regression analysis showed a significant positive relationship between workplace spirituality, conscious leadership, and organizational ethics. Furthermore, conscious leadership partially mediated organizational ethics and workplace spirituality. The findings from this research study contributes to positive social change by providing empirical evidence that may increase the overall awareness of workplace spirituality and conscious leadership on organizational ethics.

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Chapter 1: Introduction to the Study

Ethical transgressions and corporate ethical scandals have brought public attention and concern regarding stakeholder trust; these transgressions have elicited questions regarding leadership ethics (Brown et al., 2005; Fyke & Buzzanell, 2013; Tumasjan et al., 2011). Material motivations, human greed, and the need for power are the primary motivating forces that may drive unethical motivations rather than ethical and moral values (Giacalone & Thompson, 2006; Mintzberg, 2005). When the drive for profit is greater than moral and ethical actions in business transactions and business management, this raises questions about how business is conducted.

For example, when the concern for profit is greater than the concern for well-being and people, this could produce negative results that could lead to criminal behavior, such as those that have been made public in corporate scandals. Several cases have been brought to the public's attention over the years, such as, Enron, Adelphis Communication, Arthur Anderson, Tyco International, WorldCom (Fyke & Buzzanell, 2013), Theranos (Yu et al., 2020), and Wells Fargo (Lilly et al., 2021). Furthermore, there is a dilemma for leaders whose organizations place a strong emphasis on meeting financial goals (Fulmer, 2004). However, workplace spirituality may provide answers for improving the organizational ethical climate.

Workplace spirituality has the ability to address concerns within the organizational culture as it relates to life quality of individuals and of the larger society (Sheep, 2006). Work that is meaningful and transcends lower ego desires such as greed

and power are components of workplace spirituality (Giacalone & Jurkiewicz, 2003; Kluver & Wicks, 2014). Likewise, a conscious leader has greater awareness beyond egocentric views and considers how one's actions affect others, and considers the interconnectedness to the whole (Klein, 2009; Pavlovich & Corner, 2014; Renesch, 2002). Additionally, research shows that high ethical standards contribute to stakeholder trust, increased commitment and loyalty from employees, and increased profitability (Mcmurrian & Matulich, 2006).

Therefore, the purpose of this study was to examine the relationship between workplace spirituality, organizational ethics, and conscious leadership-specifically, to explore if there is a positive relationship between workplace spirituality, organizational ethics, and conscious leadership. I examined whether conscious leadership impacts and mediates the relationship between organizational ethics and workplace spirituality. For example: (a) Does conscious leadership play a role in an organizational environment that implements workplace spirituality?; (b) Does conscious leadership have an impact on the organizational ethical climate?; (c) Is there a relationship between workplace spirituality and organizational ethics?; and (d) Does a work environment that incorporates workplace spirituality have a high organizational ethical climate?

This study has the potential to contribute to positive social change because understanding the organizational ethical climate and its relationship to workplace spirituality and conscious leadership practices can improve the organizational culture to one of higher ethical standards and greater environmental and humanitarian awareness.

Moreover, conscious leadership may be a contributing factor for improving the organizational ethical climate and in incorporating spirituality into the workplace.

In this chapter, I will discuss the background of the topic, the research problem, and the purpose of the study. Additionally, I will address my research questions and hypotheses, provide a summary of the theoretical framework, nature of the study, and describe the operational definitions, assumptions, scope and delimitations, and limitations. Finally, I will conclude with describing this study's significance and an overall summary of the chapter.

Background

Shin et al. (2015) examined the relationship between ethical leadership and organizational outcomes. Their hypotheses were empirically tested using secondary data analysis from 4,468 employees of 147 Korean companies. Ethical climate was defined as the ethical policies, procedures, and practices within the companies. Shin et al. found that ethical leadership predicts ethical climate, and that ethical leadership impacts how employees behave. For example, if leaders do not follow ethics, the employees are not likely to follow ethics either. Leaders set the ethical climate within the organization whereby it shapes employees' ethical norms within the organization. Shin et al. also found that procedural justice mediated the effects of ethical leadership, including organizational citizenship behavior and organizational profits. Procedural justice referred to "fairness of work-related decisions and resource allocation that take place within the organization" (Shin et al., 2015, p. 44).

Similarly, Yusof and Mohamad (2014) hypothesized that spiritual leadership has a direct impact on employee job satisfaction and well-being. Their findings showed that spiritual wellbeing had a positive relationship to job satisfaction. Yusof and Mohamad suggested that spiritual wellbeing is a crucial element for determining employee job satisfaction. Toor and Ofori's (2009) found that ethical leadership mediated the relationship between organizational culture and employee outcomes. Moreover, Friedman and Gerstein (2017) stated that corporate compassion could counteract ineffective leadership and employee disengagement.

Mahakud and Gangai (2015) conducted a descriptive research study that investigated the relationship between organizational spirituality and organizational commitment. The results indicated that organizational commitment and workplace spirituality had positive intercorrelations. Participants who scored high in organizational commitment also scored high in workplace spirituality. Furthermore, Petchsawang and McLean (2017) conducted a quantitative study that found that workplace spiritualty and work engagement were higher in organizations that offered mindfulness meditation compared to those that did not offer mindfulness meditation. The researchers also found that workplace spirituality mediated the relationship between work engagement and mindfulness meditation.

Hassen et al. (2016) stated that a research gap regarding the topic of workplace spirituality is still present because workplace spirituality research is in a developmental stage where there is not an agreed upon census definition. The conceptual refinement of

the workplace spirituality construct for further development and measurement is highly

needed (Geh & Tan, 2009). Additionally, Jurkiewicz and Giacalone (2004) stated that the

relationship between workplace spirituality and organizational ethics is conceptual.

Therefore, empirical research regarding the topic of workplace spirituality and

organization ethics is needed. Likewise, Benefiel et al. (2014) suggested future research

to understand how existing leadership theories may reinforce or moderate the effects of

one another is needed. Therefore, this study empirically examines the relationship

between workplace spirituality, organizational ethics, and conscious leadership as a

mediator variable.

Problem Statement

One of the biggest leadership challenges in developing business models is

emphasizing ethical leadership, employee wellbeing, and social responsibility without

hindering performance, profits, and revenue (Fry & Slocum, 2008). The need to

maximize the triple bottom line—profits, people, and planet—for economic, social, and

environmental growth and sustainability is a growing concern for many business leaders

who are concerned about societal and organizational change (Fry & Slocum, 2008).

Additionally, Mackey (2011) stated that organizational leaders have a major influence in

implementing a work environment that fosters employee well-being, integrity, and ethical

standards. Fry and Kriger (2009) suggested that conscious leadership involves a leader's

ability to be self-aware beyond the egocentric view and conscious leadership takes into

account social and ethical responsibility.

Organizational ethics research is becoming more pronounced as scholars are beginning to understand how organizational systems influence ethics (McLeod, Payne, & Evert, 2016). The problem of organizational ethics presently continues to be a growing concern amongst stakeholders and the general public (Brown et al., 2005; Fyke & Buzzanell, 2013; Tumasjan et al., 2011). Furthermore, positive organizational ethics (POE) is becoming its own field of study whereby researchers and business leaders are beginning to study factors that produce a strong ethical culture (McLeod et al., 2016; Nielsen & Massa, 2013).

Therefore, the social problem of organizational ethics was addressed by examining the relationship between organizational ethics, workplace spirituality, and conscious leadership as a catalyst for social change. Understanding organizational ethics and its relationship to workplace spirituality is significant and needed because there are insufficient empirical studies that have provided empirical evidence regarding the connection between organizational ethics and workplace spirituality.

Ayoun et al. (2015) stated that researchers have theorized a relationship between workplace spirituality and business ethics, but the topic still lacks substantial empirical evidence. Therefore, an empirical study on the topic of workplace spirituality, conscious leadership, and organizational ethics was conducted to fill the gap in the literature. In this study, conscious leadership will be explored as a mediator of workplace spirituality and organizational ethics.

Purpose of the Study

The purpose of this quantitative study was to determine if there is a relationship between the dependent variable, workplace spirituality, and the independent variable, organizational ethics. Additionally, the mediator variable, conscious leadership, was explored to test whether conscious leadership mediates the interaction between workplace spirituality and organizational ethics. The participants for this study were employed adults living in the United States, who were over 18 years of age. Additionally, the participants had been employed at the company where they were currently working for a minimum of two years. There were not any company size restrictions or industry restrictions pertaining to this study. It is important to understand the relationship between workplace spirituality, organizational ethics, and conscious leadership because the negative effects of low ethics are costly for organizational trust, stakeholder trust and loyalty, and organizational performance (Shin et al., 2015). Therefore, studying the relationship between organizational ethics, workplace spirituality, and conscious leadership will contribute to the existing literature on these topics by providing empirical results for practical implications.

Research Questions and Hypotheses

Research Question 1: What is the relationship between workplace spirituality and

organizational ethics?

H_a1:   There is a significant positive relationship between workplace spirituality, as

measured by the Workplace Spirituality Scale-Revised (WPS-R), and

organizational ethics, as measured by the Ethical Climate Scale (ECS).

H_01:   There is not a significant positive relationship between workplace spirituality and

organizational ethics, as measured by the WPS-R and ECS, respectively.

Research Question 2: What is the relationship between conscious leadership and

workplace spirituality?

H_a2:   There is a significant positive relationship between conscious leadership and

workplace spirituality, as measured by the Authentic Leadership Questionnaire

(ALQ), Servant Leadership Scale (SLS), and WPS-R, respectively.

H_02:   There is not a significant positive relationship between conscious leadership and

workplace spirituality, as measured by the ALQ, SLS, and WPS-R, respectively.

Research Question 3: What is the relationship between conscious leadership and

organizational ethics?

H_a3:   There is a significant positive relationship between conscious leadership and

organizational ethics, as measured by the ALQ SLS, and ECS, respectively.

H_03:   There is not a significant positive relationship between conscious leadership and

organizational ethics, as measured by the ALQ, SLS, and ECS, respectively.

Research Question 4: What is the impact of conscious leadership as it relates to the

relationship between workplace spirituality and organizational ethics?

H_a4: Conscious leadership mediates the relationship between workplace spirituality

and organizational ethics, as measured by the ALQ, SLS, WPS-R, and ECS,

respectively.

H_04: Conscious leadership does not mediate the relationship between workplace

spirituality and organizational ethics, as measured by the ALQ, SLS, WPS-R, and

ECS, respectively.

Theoretical Framework

Social learning theory (Bandura, 1986) and spiritual leadership theory (Fry, 2003)

were the theoretical frameworks for this study. Social learning theory posits that, from

observing others' behaviors and responses, one learns to model, follow, or identify with

certain behaviors as acceptable or unacceptable (Bandura, 1986). This theory provided

the basis for how a workplace environment that applies ethical standards and implements

workplace spirituality may reinforce ethical, conscious, and socially responsible behavior

from employees, thereby influencing the overall organizational culture.

Fry (2003) proposed spiritual leadership theory due to the need for spirituality in

the workplace and because spiritual leadership is a necessity for transformation and

ongoing progress of a learning organization. While other leadership theories have

incorporated the needs of both leaders and subordinates, other theories have left out the

spiritual component. Therefore, spiritual leadership theory was intended to address the

spiritual component of leadership (Fry, 2003). Spiritual leadership theory incorporates values, attitudes, and behaviors such as altruistic love, intrinsic motivation, vision, hope, and spiritual well-being that are connected to human universal spiritual needs of calling and membership (Fry, 2003).

Humanity has an innate drive to find meaning in life and in work, and to be part of a community where one feels valued and interconnected (Giacalone & Jurkeiwicz, 2003). Vasconcelos (2020) argued that spiritual intelligence in the workplace would provide a more fulfilling life. Furthermore, there is an overarching belief that humanity is part of something greater than oneself and that a spiritual life consists of deepening one's internal identity, meaning in life, sense of connectedness, and transcendence beyond the self (Tackney et al., 2018).

Spiritual leadership theory developed from workplace spirituality studies (Fry, 2003; Giacalone & Jurkeiwicz, 2003). Duchon and Ploman (2005) concluded that organizations that implemented workplace spirituality were a direct result of the leader. Spiritual leadership theory was the underlying theoretical framework for this study because the characteristics of a spiritual leader may be the overarching conduit for implementing and facilitating spirituality in the workplace that fosters compassion, interconnectivity, mindfulness, transcendence, and meaningful work. A spiritual leader may positively impact the organizations' triple bottom line of having basic humanitarian concern for the people and the planet, while still producing a substantial profit that benefits the business, people, and the planet (Fry & Nisiewicz, 2013).

Both social learning theory and spiritual leadership theory provided a theoretical understanding of how learned social behaviors and leadership have an impact on organizational culture. Social learning theory explains learned social behaviors, while spiritual leadership theory explains how a leader plays an integral role in integrating spirituality into the workplace. In Chapter 2, I will provide a more thorough explanation of social learning theory and spiritual leadership theory.

Nature of the Study

A quantitative cross-sectional design was used to test the relationship between workplace spirituality, organizational ethics, and conscious leadership. A cross-sectional quantitative design through an internet-based survey method enabled me to make inferences about the relationship between organizational ethics, workplace spirituality, and conscious leadership by providing me with a quantitative analysis. This design was used to determine if the dependent variable workplace spirituality predicted the independent variable organizational ethics, and if conscious leadership mediated the relationship between the two variables.

The independent variable was organizational ethics, as measured by the Ethical Climate Scale (ECS; Victor & Cullen, 1988). The dependent variable was workplace spirituality as measured by the Workplace Spirituality Scale-Revised (WPS-R; Petchsawanga & Duchon, 2009) and the mediator variable was conscious leadership as measured by the Authentic Leadership Questionnaire (ALQ; Walumbwa et al., 2008) and the Servant Leadership Scale (SLS; Linden et al., 2008). Data were collected

electronically via Zoho Survey from employed adults residing in the United States who were over the age of 18 years of age and who were employed at least part-time for a minimum of two years at the same company; there were not any company size restrictions or type of industry restrictions pertaining to this study. Data analysis consisted of a multiple regression analysis using International Business Machines Statistical Package for Social Sciences (IBM SPSS), version 25.

Operational Definitions

Workplace spirituality: Workplace spirituality consists of inner values, meaningful work, sense of community or interconnectedness (Ashmos & Duchon, 2000), transcendence (beyond ego needs/higher purpose), compassion, organizational values, and mindfulness (Petchsawang & McLean, 2017).

Transcendence: Transcendence refers to a concept that is beyond one's self-interest, whereby people come together collectively to pursue a higher mission (Kluver & Wicks, 2014). Transcendence also refers to an internal connection to one's work and the stakeholders who benefit from it, which extends beyond self (Jurkiewick & Giacalone, 2004).

Organizational ethics: Organizational ethics consists of the organizational ethical climate that includes the shared perceptions of what is ethically correct based on moral judgment ranging between egoism, benevolence, and principled (Victor & Cullen, 1987). Egoism refers to behavioral motivations and moral reasoning based on self-interest. Benevolence refers to moral reasoning and behavioral motivations that are concerned

about the interests of others. Principled climates refer to the overall standards, laws, and professional codes of organization and its members (Cullen et al., 2003).

Conscious leadership: Conscious leadership refers to leaders who lead from a greater sense of self-awareness, higher purpose, and interconnectivity that is beyond self-seeking behaviors, such as being motivated solely by financial gain and power (Hofman, 2008; Mackey, 2011; Pavlovich & Corner, 2014; Pillay & Sisodia, 2011; Renesch, 2010).

Authentic leadership: Authentic leadership refers to a leadership style by which a leader embodies self-awareness, transparency, ethical/moral perspectives, and balanced processing for positive organizational outcomes (Avolio & Garnder, 2005).

Servant leadership: Servant leadership refers to leaders whose goals and objectives are to meet the needs of others, whereby they are not motivated by self-interests or self-gain (Greenleaf, 1977). Servant leaders have a greater concern about the organizational members rather than the organization itself (Gregory et al., 2004).

Green practices: Green practices include the production, commercial, and advertisement practices that involve reducing pollutants and the conservation of environmental resources (Babiak & Trendafilova, 2011; Bohlen et al, 1993). Green practices also include sustainability practices to reduce negative ecological effects and the use of natural resources in the environment to address environmental problems (Mercadé Melé et al., 2020).

Assumptions

The first assumption for this study was that all participants were employed adults with at least 2 years of continuous employment at the same company, and that all participants shared their answers voluntarily and truthfully. The second assumption was that the survey was distributed to all participants who met the research criteria and that the survey instruments measured the constructs of this study. The third assumption was that the outcomes of this study provided further insights into workplace spirituality, organizational ethics, and conscious leadership, which will have both practical and research implications.

Scope and Delimitations

The research problem addressed in this study was that quantitative empirical results were notably lacking in the area of organizational ethics and workplace spiritualty. No other study has been conducted that has studied the relationship between organizational ethics, workplace spirituality, and conscious leadership. Furthermore, organizational ethics has been a social problem that has been under scrutiny since publicized ethical scandals (Brown et al., 2005; Tumasjan et al., 2011).

This research design was limited in scope to surveys that address organizational ethics, workplace spirituality, and conscious leadership. Research participants voluntarily answered the survey questions online through the Zoho Survey platform. This study was limited to employees who have been employed for at least 2 years with the same organization. Therefore, generalizations did not extend outside these research criteria. All

participants who met the research study's criteria were given the opportunity to participate in the study. The sample came from a national pool of participants living in the United States who work for an organization or business.

Limitations

There were a couple of limitations pertaining to this study. One limitation was that extraneous variables that could have impacted this study were beyond the researcher's control, such as external circumstances and participant biases that may have influenced how participants responded to the questions. I controlled for other extraneous variables, such as researcher bias and social desirability bias by not having any face-to-face interaction with the research participants, nor did I provide any personal opinions about the study, nor did I sway the participant's beliefs about the study. Furthermore, the nonexperiential cross-sectional survey design eliminated researcher manipulation of the variables.

The survey was administered electronically through Zoho Survey, whereby the researcher did not have any contact with participants. The survey questionnaire consisted of objective questions gathered from empirically validated instruments. Additionally, data gathered from this study were limited to self-report measures of participants over 18 years of age who had Internet access, fluency in English, and who were to complete the surveys. In this case, the second limitation was that this study was limited by quantitative results that did not provide an in-depth qualitative analysis of participants' answers to questions.

Significance

Denton (2007) suggested that organizational culture must undergo a collective shift when considering how to bring spirituality into organizations. Leaders have a considerable amount of influence to transform the organizational culture by introducing spiritual values and ethics into the work culture (Denton, 2007). Kolodinsky et al. (2008) stated that workplace spirituality provides answers to many organizational problems. Furthermore, Ayoun et al. (2015) suggested that rigorous research should be conducted to clarify to what extent workplace spirituality has a role on organizational ethics. Therefore, a quantitative study that tested the relationship between conscious leadership, workplace spirituality, and organizational ethics filled the existing literature gap by providing empirical results.

The findings from this research study contributed to positive social change by providing empirical evidence that improved organizational ethics, employee wellbeing, and trust, as well as contributed to the overall success of organizations. Ethics is the fundamental element of business excellence; when the crucial component of ethics is missing in businesses, greed would continue to grow, and society as a whole would not flourish (Sharma & Talwar, 2005). Organizations that have a better understanding of workplace spirituality implications have more leverage to implement strategies to improve the ethical climate, which will in turn have the propensity to contribute to a positive organizational culture.

Summary

Workplace spirituality has been gaining momentum as researchers, scholars, and business leaders continue to implement strategies for practical implications and theoretical contributions. However, many gaps still exist in the workplace spirituality literature because the topic is still undergoing conceptual development and measurement refinement. Several empirical studies of workplace spirituality found positive relationships with job satisfaction, commitment, and work engagement. Organizational ethics is also receiving greater attention due to ethical transgressions and loss of stakeholder trust. Therefore, this study addressed the literature gap by examining workplace spirituality's relationship to organizational ethics. By exploring this gap, researchers and managers will have increased cognitive insight and awareness of how workplace spirituality may or may not impact organizational ethics. With greater awareness, empirical evidence, and logical reasoning, one can determine the most suitable choice of action for organizational change.

In chapter 2, I will provide a foundational literature review to frame my research problem and identify themes in the literature. The literature review will provide the reader with a foundation for this study and greater insight into the research problem. My literature review will conclude with theoretical support for conducting this study.

Chapter 2: Literature Review

Organizational ethics is a growing concern among stakeholders, policy makers, and business leaders (Fyke & Buzzanell, 2013; Fry & Slocum, 2008; Tumasjan et al., 2011). The devastating consequences of corrupt business practices, scandals, and a low ethical climate have resulted in failed businesses and criminal charges that have been documented in companies such as, Enron, Adelphis Communication, Arthur Anderson, Tyco International, and WorldCom (Fyke & Buzzanell, 2013). More recently, the unethical business practices of Theranos and Wells Fargo have reached the public's attention (Lilly et al., 2021; Yu et al., 2020).

These documented cases of unethical business practices are clear examples of corruption, financial disasters, fraud, and deviant behaviors, which have resulted in loss of trust to the general public, consumers, and stakeholders. Researchers have hypothesized why these criminal behaviors and unethical business practices occur. For example, Lilly et al. (2021) stated that unethical business practices start with the leaders of these companies. The leaders' attitudes and practices permeate the organization and its followers (Lilly et al., 2021). Unethical business practices are often motivated by a desire to succeed, greed, and when the desire for profit or status are greater than following moral and ethical values (Giacalone & Thompson, 2006; Mintzberg, 2005).

Due to the growing number of unethical business practices, spirituality in the workplace has the potential to transform the organizational ethical climate. Kumar and

Kumar (2015) described spirituality in the workplace as a sense of honesty, kindness, fairness, and intrinsic motivation that leads to a motivational environment of high ethical standards and trust. Furthermore, Kolodinsky et al. (2008) stated that workplace spirituality provides answers to many organizational problems.

Moreover, leaders have a considerable amount of influence to transform organizational culture by introducing spiritual values and ethics into the work culture (Denton, 2007). Managers play a critical role in the collective organizational consciousness, and it is the responsibility of management to promote the organization's values (Pruzan, 2001). George and McLean (2007) reviewed case histories of top leaders and interviewed leaders of top organizations to discover why some leaders fail. Their findings indicated that the inability for leaders to lead themselves was the leading cause of failure. Failed leaders were stuck in the heroic stage of the journey and had destructive behaviors that began during the leader's early career as leader (George & McLean, 2007). On the contrary, successful leaders had the ability to gain a broader perspective of purpose, focus on others, and had multiple support networks (Dhiman, 2011). Therefore, conscious leadership may be a catalyst for implementing an organizational culture of higher ethical standards and spirituality into the workplace.

Conscious leadership refers to the psychological maturity development of leaders, whereby they practice a higher level of self-awareness and can go a step beyond self-seeking behaviors, such as being motivated solely by financial gain and power. (Mackey, 2011; Renesch, 2010; Voss, 2017). Higher level consciousness in leaders contributed to

increased levels of integrity, self-management, and improvement in relationships with others and the organizations (Kellet et al., 2002; Yukl, 1999). Higher states of consciousness can be cultivated through practice, experience, and intentional action (Harung et al.,1995).

Furthermore, Chiang et al. (2019) found that people who have high emotional stability and a strong internal locus of control are more likely to engage in pro-environmental behaviors. Locus of control represents how one interprets responsibility of events that take place in one's life (Calado et al., 2018). Chiang et al. stated that individuals who have a strong internal locus of control are more likely to take responsibility for their lives and attribute the outcomes of events that take place in their lives to their own self-agency and accomplishment. In contrast, individuals who believe the outcomes of events in their lives are determined by external factors outside of their control are said to have an external locus of control (Chiang et al., 2019). Praise or blame is placed on external factors rather than towards oneself. Therefore, based on the definition of a conscious leader, with psychological maturity and higher levels of self-awareness, it is concluded that a conscious leader would have an internal locus of control and high emotional stability.

Parboteeah and Cullen (2014) proposed theoretical propositions of how the organizational ethical climate could facilitate spiritualty in the workplace. However, future research would benefit from empirically testing the theoretical assumptions (Parboteeah & Cullen, 2014). No other study has investigated these three variables in

relationship to each other. Similarly, no other study has explored the relationship between workplace spirituality and conscious leadership. Therefore, the purpose of this study was to conduct empirical research on the topic of workplace spirituality, conscious leadership, and organizational ethics. In this study, conscious leadership was explored as a mediator of workplace spirituality and organizational ethics.

In this chapter, I will discuss the problem of organizational ethics and how workplace spirituality and conscious leadership are hypothesized to improve the organizational ethical climate. A substantial review of the literature will include the theoretical framework, organizational ethics and spiritual themes associated with ethics. Additionally, an extensive review of workplace spirituality literature will provide a background of workplace spirituality, previous research studies, implications for workplace spirituality, and workplace spirituality critiques. Furthermore, a literature review of conscious leadership will provide greater insight into conscious leadership theory and how conscious leadership may mediate workplace spirituality and organizational ethics.

Literature Search Strategy

A comprehensive literature search of peer-reviewed journal articles and dissertations published within the last 10 years was conducted in PsycINFO, ProQuest Central, ABI/INFORM Collection, Emerald Insight, Google Scholar, Business Source Premier, and Sage Premier. The keywords used in this search were *conscious leadership, workplace spirituality, mindfulness in the workplace, organizational ethics, ethics in the*

workplace, ethics in business, and ethical leaders. As articles were selected, references

from the articles were also used to find relevant studies related to the topic of workplace

spirituality, organizational ethics, and conscious leadership.

Theoretical Framework

The theoretical framework for this study consists of social learning theory and

spiritual leadership theory. Bandura (1986) founded social learning theory, which posits

that, from observing others' behaviors and responses, one learns to model, follow, or

identify with certain behaviors as acceptable or unacceptable. In the current study, social

learning theory will provide a basis for how a workplace environment that applies ethical

standards and implements workplace spirituality may reinforce ethical, conscious, and

socially responsible behavior from employees, thereby influencing the overall

organizational culture. Previous leadership studies have implemented a social learning

perspective that emphasized role modeling and learned behaviors as critical components

of leadership (Avolio et al., 1999; Brown et al., 2005; Kouzer & Posner, 1988).

According to social learning theory, followers learn what is acceptable and unacceptable

due to modeling (Brown et al., 2005).

Additionally, Fry's (2003) spiritual leadership theory was developed to foster a

learning organization of intrinsically motivated employees that brings forth a sense of

calling and membership, and incorporates vision, hope/faith, and altruistic love in the

organizational environment. Through calling and membership, employees experience

meaning or purpose, make a difference in the lives of others, and are more inclined to feel

understood and appreciated at work (Fry et al., 2005). Spiritual leadership's purpose is to generate increased organizational commitment, productivity, and well-being (Fry et al., 2005). Spiritual leadership is designed to foster vision and value congruence throughout collective and individual levels in the workplace (Fry et al., 2005). Spiritual leadership provides altruistic love from its leaders, which is intended to remove fears of worry, anger, jealousy, selfishness, failure, and guilt by having a sense of membership and common vision to eradicate the negative tendencies (Fry et al., 2005). Positive organizational outcomes are increased when leaders embody the components of spiritual leadership and followers experience a sense of calling and membership and intrinsic motivation based on vision, altruistic love, and hope/faith (Fry & Cohen, 2009).

Chi Vu and Gill (2018) used spiritual leadership theory to explain how the Buddhist concept of "skillful means" is an effective tool that promotes spiritual leadership. Fry et al. (2017) have used spiritual leadership theory to explain how inner life positively predicts spiritual leadership. The researchers also used spiritual leadership theory to explain the relationship between organizational commitment, productivity, and life satisfaction with spirituality leadership. Furthermore, Kaya (2015) found that spiritual leadership and employee connectedness had a significant positive relationship.

Social learning theory and spiritual leadership theory provided a theoretical framework to answer my research questions that sought to understand the relationship between workplace spirituality, organizational ethics, and workplace spirituality. Both

theories provided a theoretical understanding of how learned social behaviors and spiritual leadership may have an impact on the organizational culture.

Organizational Ethics

Organizational ethics is a growing concern among stakeholders due to the rise in corporate scandals, rapid globalization, and corporate exploitation of people and planet (Tumasjan et al., 2011). The lack of organizational ethics has become a critical topic due to the many public business ethical scandals and the loss of stakeholder trust (Tumasjan et al., 2011). Additionally, unethical leadership styles have the potential to cause destructive and toxic work environments (Toor & Ofori, 2009). For example, it is not uncommon for unethical leaders to exploit the organization and its employees by fulfilling selfish desires at the expense of the organization and its employees (Padilla et al., 2007). Hadadian and Zarei (2016, p.84) found that toxic leadership had a positive significant direct relationship with employee job stress; the more that employees perceived their leaders as toxic, the more stress employees reported. Toxic leadership behaviors can manifest as blaming subordinates for mistakes, insulting or threatening subordinates, undermining employee achievements, and putting oneself first at the expense of others (Heppell, 2011; Pelletier, 2009). Unethical business practices and toxic leadership are gaining considerable attention as organizational ethics are being brought to light.

Friedman and Gerstein (2017) discussed how corporate social responsibility and business ethics have received a lot of attention. However, unethical capitalist practices

where leaders are solely concerned about personal wealth, status, and success, rather than using wealth to make a sustainable contribution to society are still a highly prevalent concern in American culture (Friedman & Gerstein, 2017). Similarly, Peterson and Patel (2016) stated that greed and unethical practices have resulted in destructive ecological environments and disrespect for human rights. Corporations spend billions of dollars manufacturing consumer products that contain harmful contaminants, which cause toxicity to the environment and to the consumers that purchase the products (Peterson & Patel, 2016). Moreover, the accumulation of wealth and sales generation for the sole purpose of increasing profits for the top leaders have produced unsafe work conditions, exposure to toxins, and overworked employees in sweatshops that manufacture products for large corporations (Peterson & Patel, 2016).

For example, companies such as, Monsanto, DuPont, and Syngenta have power over the food production industry, where billions of dollars are spent to promote products that often contain harmful contaminants and agrochemicals (Center for Food Safety, n.d.). These harmful ingredients in food preservatives and pesticides have been known to cause heart and liver disease, and cancer (Peterson & Patel, 2016). To help protect oneself from the negative side effects of harmful products and ingredients, consumers can check the ingredient list for additives and preservatives, as well as purchase products from companies that practice sustainability and green practices. These are steps towards becoming more conscious of food and product consumption. Furthermore, many companies are beginning to become more aware of sustainability and green practices.

Sustainability and green practices include reducing pollutants, conserving resources, and other environmentally conscious and humanitarian initiatives (Dutta et al., 2008).

Adam Smith, a moral philosopher and founding pioneer of capitalism and the political economic movement, believed that leaders should have high ethical standards and morality to benefit self, others, and the environment through capitalistic practices (Friedman & Gerstein, 2017). However, Friedman and Gerstein (2017) argued that Smith's philosophy has been corrupted and distorted by immoral capitalists who twisted his *Theory of Moral Sentiments* into unrestrained selfish motives that reinforce greed and unethical standards. Instead, Smith (1817) believed that moral sentiments would be the building blocks of society and capitalism (Friedman & Gerstein, 2017).

Spiritual Themes

Smith's (1812) view of capitalism is similar to ancient Vedic business management practices and other spiritual traditions. For example, in Vedic philosophy, business is seen as a critical aspect of a flourishing society (Rajesh, 2016). The core function of business is to create wealth for the collective community and wellbeing of stakeholders by practicing ethical and virtuous practices through right livelihood and using wealth to benefit the welfare of society (Rajesh, 2016). The Vedas are the most ancient literature known to humankind; the Vedic texts describe a wealth of information regarding scientific natural laws, philosophy, and provide detailed information for a thriving and structured society (Kaushal & Mishra, 2017). Vedic texts use the term "Artha" as the primary role of attaining wealth, which is intended to contribute to a

sustainable society (Sharma & Talwar, 2005). Artha is performed by following a value system, referred to as "Dharma" and applying ethical and moral action, otherwise known as the principle of virtuous karma (Sharma & Talwar, 2005).

Similarly, the historical protestant work ethic movement from the era of the Industrial Revolution encouraged the investment of wealth for societal wellbeing that would improve humanitarian causes instead of using wealth on lavish consumption and producing wealth through harmful means (Benefiel et al., 2014). Rauschenbusch (2008), a pioneer in the social gospel movement, proposed that Christians should act through the societal transformation of business practices, transforming it from the inside out. The social gospel movement suggested a call to action in the areas of wealth, in which the accumulation of wealth would not only help oneself but would contribute to society by helping those who were less fortunate (Rauschenbusch, 2008). The focus away from lavish self-gain by diverting one's energy into societal causes to benefit the collective, as well as evolving the inner self through transcendence is similar to other spiritual traditions.

For example, Buddhist beliefs contain pragmatic cause and effect relationships, moral and ethical standards, and a path to carry these out in daily life (Kemavuthanon & Duberley, 2009). Buddhist philosophy states that defilements stemming from unhealthy self-attachment leads to afflictions, such as greed and ego inflations (Kraisornsuthasinee, 2012). Kemavuthanon and Duberley (2009) conducted a qualitative study through in-depth semi-structured interviews and focus groups to better understand the influence of

Buddhism on the role of leadership in community organizations in Thailand. The findings indicated that thinking beyond one's own self -interest and considering the greater good of society benefits both self and others, which are qualities of leadership that instills trust of subordinates to follow their leaders.

Likewise, Islamic business ethics concentrates on transcending the ego and engaging in holistic relationships with others that connect from the heart and leave a legacy for the generations that follow (Karakas et al., 2015). Islamic traditions suggest cultivating the inner life, purifying the heart, and infusing life with virtue (Karakas et al., 2015). Karakas et al. (2015) conducted a qualitative study that consisted of open-ended interviews, participant observation, and document analysis of 40 stakeholders in an Islamic Anatolian Muslim context in Turkey among five organizations well-known for high performance and incorporating spirituality in the workplace.

Karkas et al. (2015) found that Turkish Islamic business ethics dominates organizational values. Six themes emerged around collective spirituality and Islamic business ethics: Balance between the heart and mind, striving to transcend egos, devotion to each other, treating people as whole persons, upholding an ethics of compassion, and leaving a legacy for future generations. The findings showed three themes of collective spirituality: transcendence, connectedness, and virtuousness. The spiritual qualities have practical implications for incorporating spiritual values for nurturing a positive organizational climate and employee well-being (Karakas et al., 2015).

The previous literature addressed historical moral and ethical foundations that emphasize the importance of virtue and ethics for flourishing businesses and a thriving society. The previous research discussed shows the disadvantages of the decline in organizational ethics and morality.

For example, corporations have engaged in massive exploitation of environmental resources and human rights (Stephens, 2017). The selfish pursuit of profit has resulted in abuses of fundamental human and environmental rights of health, labor, and ecological devastation (Stephens, 2017). Climate change threatens the security of food, water, and natural resources and modern-day business practices are linked to exploitation, discrimination, corruption, and inequality (Berry et al., 2008). Understanding the problem of organizational ethics and corporate greed leads to the next topic of the emergence of work spirituality literature and social and managerial implications.

Workplace Spirituality

Garcia-Zamor (2003) reported that the workplace spirituality movement developed as a reaction to corporate greed, whereby the idea of incorporating a work culture that supported intrinsic motivation, creativity, and higher employee morale would increase organizational performance. Naidoo (2014) posited that workplace spirituality became a grassroots movement to incorporate more humanitarian and social justice practices in the workplace. Other researchers (Giacalone, & Jurkiewicz, 2003; Kluver & Wicks, 2014) have defined workplace spirituality as a sense of transcendence beyond one's self-interest, whereby people come together collectively to pursue a higher mission

(Kluver & Wicks, 2014). Transcendence also refers to an internal connection to one's work and the stakeholders who benefit from it, which extends beyond self (Jurkiewick & Giacalone, 2004).

Furthermore, Harrington et al. (2000) suggested that spirituality in the American workplace has increased because of the tremendous changes taking place in the workplace, such as massive layoffs, increased technology usage, and psychological mistreatment of employees. Pirkola et al. (2016) stated that scholarly research on the topic of workplace spirituality dates back to the 1990s. Interest in workplace spirituality is continuously growing; however, the subject is only at a conceptual stage where many variations of workplace spirituality definitions exist (Gupta et al., 2014). Likewise, Hassan et al. (2016) posited that there is still a research gap in workplace spirituality literature because the topic is still in a developmental conceptual stage.

However, Ashmos and Duchon (2000), Gupta et al. (2014), Kolodinsky et al. (2008), Millman et al. (2003), and Petchsawang and Duchon (2009) have strived to define and measure workplace spirituality. The most widely used definition of workplace spirituality that has been measured by several empirical instruments has the dimensions of inner values, meaningful work, sense of community or interconnectedness (Houghton et al., 2016). However, additional dimensions have recently been added to workplace spirituality measurement scales to include transcendence (beyond ego needs/higher purpose), compassion, organizational values, and mindfulness (Petchsawang & McLean,

2017). Furthermore, workplace spirituality conceptualization is divided into individual-focused and organizational-focused constructs of measurement (Pawar, 2017).

Individual-Focused

Workplace spirituality is the interaction between both individual and organizational values that have the potential to improve organizational outcomes, which include improving the organizational ethical climate (Giacalone & Jurkewicz, 2003). Individual-focused workplace spirituality refers to employee experiences such as self-transcendence, meaning, purpose, and connectedness (Pawar, 2008). Kolodinsky et al. (2008) found that individual-focused workplace spirituality had a positive relationship to intrinsic, extrinsic, and total rewards satisfaction. Additionally, Pawar (2017) found that individual spirituality had a direct effect with the meaning dimension and not with the community dimensions of workplace spirituality Individual-focused workplace spirituality is concerned about how individuals integrate their spiritual beliefs into their work and how one's spiritual beliefs impact one's work life.

Organizational-Focused

Organizational-focused workplace spirituality refers to the spiritual values of the organization and the practices that facilitate and reinforce spiritual values (Pawar, 2008). Organizational-focused workplace spirituality is often described as the spiritual climate or culture of the organization as reflected in the organization's values, vision, and purpose (Kolodinsky et al. 2008). Mitroff and Denton (1999) conducted an empirical study that supported organization-focused spiritualty, whereby the organization

implements spirituality as a whole to the organizational culture. Kolodinsky et al. (2008) found evidence that organization-focused spirituality supported job involvement, organizational identification, and work reward satisfaction.

Moreover, Pawar (2017) addressed antecedents of workplace spirituality to determine the extent of how organizational spirituality and individual spirituality influence the overarching aspects of workplace spirituality. Organizational spirituality had a significant direct effect association with individual spirituality in the meaning and community dimensions of workplace spirituality. Therefore, organizational-focused workplace spirituality is considered a more effective approach compared to individual-focused workplace spiritualty for improving the workplace spirituality climate because organizational spirituality has a stronger association with workplace spirituality dimensions of meaning and community (Pawar, 2017).

Implications of Workplace Spirituality

There are over 40 studies that have shown positive effects of workplace spirituality (Vasconcelos, 2018). Some of the positive outcomes associated with workplace spirituality are organizational commitment (Bell-Ellis et al., 2015; Milliman et al., 2017; & Rego & Pina e Cuhna, 2008) and job satisfaction (Gupta et al., 2014; Robert et al., 2006; Van der Valt & De Klerk, 2014). Even though workplace spirituality research provides evidence of positive outcomes and has been shown to improve the organizational climate, workplace spirituality should be used with ethical constraint and not as a tool to solely increase profits and organizational outcomes. Hicks (2003)

suggested that the emergence of workplace spirituality developed to improve basic dignity and respect in the workplace, and it would lose the intended purpose if workplace spirituality were used for the wrong reasons, such as another means to increase profit and productivity.

Nonetheless, positive outcomes of workplace spirituality literature have influenced organizations to implement spirituality in the workplace. Organizations such as Google and Harvard Business School provide mindfulness-training programs to their employees (Hyland et al., 2015). Mindfulness training programs have been shown to increase employee morale, work engagement, conscientiousness, and work productivity (Kroon et al., 2015; Petchsawang, & McLean, 2017). Petchsawang and McLean (2017) conducted a quantitative study and found that "mindfulness meditation had a statistically significant relationship with workplace spirituality and work engagement, and workplace spirituality fully meditated the relationship between meditation and work engagement" (p. 216).

Many organizations are incorporating spirituality into the workplace as a method to improve employee loyalty and enhance employee morale (McLaughlin, 2009). Patagonia is known for creating spirituality in the workplace, whereby employees gather and vote on different environmental causes to donate a portion of Patagonia's profits (Vogt, 2005). L.L. Bean supports a work environment where there is cohesive sharing of ideas and employees have opportunities for creative achievement (Comer & Vega, 2011). Sounds True, a multi-media publishing company, encourages employees to be authentic

at work and to be a positive influence in the world (Fry & Krieger, 2009).

Fry and Nisiewicz (2013) offered several suggestions for incorporating a spiritual work environment at the organizational level. These include creating quiet rooms for inner silence and meditation, spiritual support groups, corporate chaplains, coaching and mentoring opportunities for leadership development, a spiritual library, focus groups, and leadership development programs that foster self-reflection and mindfulness. Furthermore, Ayon et al. (2015) suggested that ethical training education would be a valuable resource for improving the organizational ethical climate. For example, ethical training that takes into account self-reflection to recognize moral dilemmas and how one's actions affect others, and the full consequences of one's decisions and actions would have the potential increase ethical awareness in the workplace (Ayon et al., 2015). Likewise, organizational development programs that focus on improving the organizational climate by adopting spiritual values, embracing diversity, openness, and a service-oriented vision have a higher probability of favorable employee attitudes (Kolondinsky et al., 2008).

Furthermore, university spiritual research centers are catching onto the movement for spirituality, wellness, and healing. The Bakken Center for Spirituality and Healing at the University of Minnesota (UMN, n.d.) has developed partnerships with organizations, health centers, and universities to bring wellness and spirituality research, services, and education that incorporate well-being into organizations, leadership development programs, optimal healing environments, and integrative therapies. Similarly, the UCLA

Mindfulness Research Awareness Center (MARC.UCLA, n.d.) is an educational and research center at the University of California, Los Angeles that implements mindfulness awareness education and research with a mission to contribute to a more compassionate and mindful society.

Another salient meditation and spirituality movement that has been practiced since the 1970s is transcendental meditation (TM). TM originated from Maharishi University; TM is based on ancient Vedic science principles (Maharishi University, n.d.). There have been over 500 empirical studies that tested the effectiveness of TM (McCollum, 1999). Harung et al. (1999) conducted a study that introduced a values-based management system based on the underlying principles of Maharishi Vedic Science. The values-based management system included four linear stages of organizational development; task based, process based, values based, and natural law based.

Critiques of Workplace Spirituality

Scholars (see Fry & Slocum, 2008; Nadioo, 2014) have discussed how workplace spirituality should be taken seriously, so it moves beyond a trend or fad status. The workplace spirituality movement is one of the biggest trends since the 1950s human potential movement (Denton, 2007). Researchers have emphasized that workplace spirituality will remain a trend if the practices aren't implemented with care, and instead workplace spiritualty becomes another form of potential abuse or managerial control, a profit generating scheme, or indoctrination, rather a strategy for addressing humanitarian and social justice issues (Driver, 2008; Giacalone & Jurkiewicz, 2003; Gill, 2014; Gocen,

2018; Karakas, 2010; Lips-Wiersma et al., 2009; Naidoo, 2014). Therefore, the potential

abuse of workplace spirituality implementation would cause workplace spirituality to

remain a trend instead of becoming a reliable and valid strategy for improving well-being

and humanitarian issues in the workplace. This potential misuse of workplace spirituality

would raise ethical dilemmas of workplace spirituality implementation. Sheep (2006)

stated that an egoistic-local motivation to capitalize on workplace spirituality could bring

forth ethical conflicts.

Another concern of implementing spirituality in the workplace is that workplace

spirituality may face the possibility of becoming secularized, where others are excluded,

which would lose the intended purpose of addressing employee and company differences

(Karakas, 2010). To avoid proselytizing workplace spirituality, a person-environment

(PE) fit approach may be a suitable remedy. A PE fit approach posits that individuals

tend to seek out environments that resonate with their skills, values, and interests (Lewin,

1951). Therefore, matching workers who would be inclined to thrive in an environment

where workplace spirituality is implemented and valued would be a better PE fit than

having an employee who does not resonate with the workplace spirituality values.

Furthermore, a PE fit may help eliminate a mismatch between organizational spiritual

values and individual spiritual values (Milliman et al., 2017). Likewise, Sheep (2006)

proposed a person-organization fit approach to mitigate possible ethical dilemmas that

may arise from the mismatch between organizational values and individual values.

Moreover, Lund Dean et al. (2008) and Fry and Nisiewicz (2013) suggested that employees should be able to choose their own spiritual and religious practices without a sense of pressure or indoctrination. There should be a space in the workplace for employees to reflect and recharge, as well as a personal day policy for spiritual recharging and or religious practices. Alternatively, Hicks (2003) suggested finding a balance between extremes of advocating for a set of beliefs and entirely prohibiting spiritual expression. The respectful pluralism approach provides an ethical framework for implementing workplace spirituality values (Fry & Nisiewicz, 2013).

Last, an ongoing debate is the ambiguity about workplace spirituality, and the lack of a consensus definition (Schutte, 2016). Scholars are continuously improving theoretical approaches and measurements of workplace spirituality so that it moves beyond the initial developing stage and has lasting societal change (Houghton et al., 2016). There is progress of moving towards a consensus definition as scholars strive to refine and advance measurement scales (Houghton et al., 2016).

Conscious Leadership

Renesch (2010) coined the term conscious leadership in the 1980s. Several authors have agreed that conscious leadership involves leading from a greater sense of self-awareness, higher purpose, and interconnectivity that is beyond self-seeking behaviors, such as being motivated solely by financial gain and power (Hofman, 2008; Mackey, 2011; Pavlovich, & Corner, 2014; Pillay & Sisodia, 2011; Renesch, 2010). Additionally, Klein (2009) described conscious leadership as leaders who lead from a

place of self-awareness and who acknowledge a higher purpose in business and the interconnection with stakeholders. Conscious leaders serve the higher vision and mission of the organization rather than seeking only monetary gain and increasing self-importance (Mackey, 2011). Furthermore, the internal and psychological development and maturity of leaders to practice self-awareness and self-reflection are key components of conscious leadership (Voss, 2017).

Renesch (2002) suggested that a conscious leader is willing to confront the shadow aspects of the self. The shadow refers to the negative, often hidden darker aspects of the self (McNamara, 1994). Jung (1946) described the shadow as representations of the unconscious that are ignored or that one does not want to address within the self. Therefore, these shadow aspects can manifest as greed, power, and unethical behaviors in leaders if not confronted. It is through conscious awareness that one can begin to change or transform a situation with greater clarity and self-regulation.

Chi Vu and Gill (2018) argued that the Buddhist concept of "skillful means" could be developed and practiced in leaders for a compassionate and mindful approach in confronting potential dark sides or hidden dangers of leadership, including self-indulgent and unhealthy desires. Skillful means provides leaders greater awareness and sensitivity to improve the organizational climate as a whole (Chi Vu & Gill, 2018). Leaders who develop greater self-awareness and the ability to become more present without being overcome with negative emotions are hypothesized as having more sensitivity to the needs of others and are more inclined towards altruistic service (Fry & Kriger, 2009).

Furthermore, expanded consciousness is the ability to be aware of one's interconnectivity to the whole of society (Liu & Robertson, 2012).

Conscious awareness involves one's ability to shift away from the ego sense of self and turn one's attention to how one's actions affect others (Corner, 2009). Therefore, this level of conscientiousness seems to involve a greater ability to think beyond the ego-centric self, as well as serve a greater mission to benefit the collective organization or society. Therefore, a conscious leader leads with elements of compassion, skillful means, interconnected awareness, and higher purpose that transcends primary ego desires.

Fry and Kriger (2009) consider conscious leadership to be a developmental stage within the five stages of being-centered leadership. However, conscious leadership is an evolving concept and there are less than 25 scholarly articles that address this topic. In one study, qualitative narrative interviews were conducted on five business executives who were practicing conscious capitalism. The purpose of the study was to identify the developmental journey of conscious leadership. Themes that emerged were reframing turning points in one's life in a positive way and developmental perspectives of one's internal development by continuously improving in the areas of mindfulness, authenticity, and interaction with others (Voss, 2017).

In another qualitative case study of nine CEOs, 13 themes emerged as it related to how consciousness influences leader's decisions to enforce sustainability initiatives: (a) taking responsibility; (b) looking for holistic interconnections; (c) convening constructive conversations; (d) embracing creative tension; (e) facilitating emerging outcomes; (f)

understanding social change dynamics; (g) experimenting, learning, and adjusting; (h) expanding conscious awareness. (i) changing; (j) personal development; (k) development of others; (l) leadership and teamwork; and (m) personal values and beliefs (Rivera, 2016, p.128). Furthermore, Rivera (2016) found that making a difference in the organization and service to others was prevalent among all nine participants in the study where consciousness influenced sustainability initiatives.

Additionally, Hofman (2008) used a quantitative and qualitative research design to determine if CEOs who practice a conscious-authentic leadership approach compared to CEOs who did not use a conscious leadership approach were more adept at practicing conscious-authentic leadership behavior within their daily business practices. The results indicated that CEOs who practiced conscious-authentic leadership had expanded self-awareness and were more in touch with employees' human condition and mindset compared to CEOs who did not practice conscious-authentic leadership (Hofman, 2008).

Therefore, the positive themes and findings of conscious leadership have the potential to become a positive force in the workplace if implemented with skillful means. This study will measure conscious leadership to determine if it mediates workplace spirituality and organizational ethics. However, there are no quantitative measurements of conscious leadership. Therefore, the combination of the Authentic Leadership Questionnaire and Servant Leadership Scale will measure the facets of conscious leadership. Authentic leadership is defined as the process in which a leader embodies

self-awareness, transparency, ethical/moral perspectives, balanced processing for positive

organizational outcomes (Avolio & Garnder, 2005).

Although the ALQ alone does not measure the full facets of a conscious leader

who leads with a higher sense of purpose to benefit the collective whole. In this case,

servant leadership theory will be used in combination with authentic leadership theory.

Servant leadership theory addresses valuing service over self-interest, as well as helping

subordinates grow and succeed (Liden et al., 2008). The combination of authentic

leadership theory and servant leadership theory will measure the facets of conscious

leadership that include self-awareness, transparency, ethical/moral perspectives, balanced

processing, and valuing a higher selfless purpose or transcendence in the organization.

Conclusion

In this chapter, I provided a review of organizational ethics, workplace spiritualty

history, research, implications, debates and critiques, and an overview of conscious

leadership. Previous research has shown the disadvantages of unethical organizational

practices and the negative impact it has on a company's culture, as well as negative

societal disadvantages. Workplace spirituality is an emerging and growing topic in

organizational psychology and in business management that is aimed to improve

humanitarian issues, sense of meaning, and dignity in the workplace. Additionally,

conscious leadership is an evolving theory that has emerged from leadership theories and

psychological development studies (Voss, 2017).

Understanding the relationship between organizational ethics, workplace spirituality, and conscious leadership provided scholarly insights into conscious and spiritual work environments and how these practices were implemented and practiced during this time period. By understanding the mechanisms and the relationship between organizational ethics, workplace spirituality, and conscious leadership leaders can learn from effective practices to confront workplace challenges. Most studies have examined workplace spirituality's relationship to employee performance, job satisfaction, intrinsic work motivation, and commitment. Several studies have explored various leadership styles relationship to workplace spirituality (Fry et al., 2017; Pavlovich & Corner, 2014). However conscious leadership theory has not been explored as it relates to organizational ethics and workplace spirituality. Therefore, studying the mediating variable of conscious leadership's role in workplace spirituality will provide greater insight into how conscious leadership impacts an organizational workplace spirituality culture.

Examining the literature gap, whereby no other study has been conducted that has explored these three variables in relationship to each other, brought forth greater insights into practices that may help transform the organizational culture for the common good of the whole. For example, workplace spirituality, green practices, and conscious leadership are elements of a conscious organizational culture that take into account humanitarian and environmental concerns. The more that organizations are aware of workplace spirituality's impact on the organizational climate the more leverage organizations will have to draw their own conclusions of how to conduct business in ways that address a

variety of organizational issues that include organizational ethics and employee well-being.

Furthermore, Ayoun et al. (2015) recommended further research on the topics of organizational ethics and spirituality due to the lack of empirical evidence linking spirituality and organizational ethics. Therefore, in this study, I filled the gap in the literature by empirically testing the relationship between workplace spirituality and organizational ethics, and the mediating role of conscious leadership. In the following chapter, I will discuss the study's research methodology, including the research design, participate selection, instrumentation, and data analysis plan.

Chapter 3: Research Methods

The purpose of this quantitative cross-sectional research design was to determine if there is an empirical relationship between workplace spirituality and organizational ethics. Furthermore, the mediating variable, conscious leadership, was tested to determine the interaction between workplace spirituality and organizational ethics. In this chapter, I will provide a detailed description of the research design, participant selection and the sample population, instrumentation, and data analysis plan. I will conclude with a discussion of possible threats to validity, participant rights, and ethical concerns.

Research Design and Rationale

In this study, I examined the relationship between the dependent variable, workplace spirituality, the independent variable, organizational ethics, and the mediating variable, conscious leadership. A quantitative cross-sectional research design was used to test the hypotheses that a relationship exists between the variables. Researchers have theorized a relationship between organizational ethics and workplace spirituality (Ayoun et al., 2015; Corner 2000; Jurkiewicz & Giacalone, 2004; & Parboteeah & Cullen, 2014); however, empirical evidence is needed for determining the extent of this relationship. Although Ayoun et al. (2015) empirically tested managers' spirituality and organizational ethics in a hotel work environment, further research is needed because of the lack of empirical evidence linking workplace spirituality and organizational ethics. Therefore, a quantitative design was the best approach for this study because it provided me with the ability to statistically analyze numerical data using survey research methods.

Also, a quantitative approach provided me with the opportunity to quantify and summarize the numerical data by measuring the relationship between the variables and providing empirical evidence to fill in the literature gap.

Methodology

Population

The population sample consisted of employed adults living in the United States who were over the age of 18 years. Participant inclusion criteria were that employees must have been employed at least part-time for at least 2 years at the same company. There were no restrictions to company size or company industry. Furthermore, employees had internet access and were fluent in English.

Sampling and Sampling Procedures

The sample size was set to 100 participants. This number is larger than the total sample size of 77 that was calculated by G*Power. I chose a larger sample size than the original G*Power calculation of 77 to mitigate any concerns related to a smaller sample size. The sample was calculated from G*Power (Faul et al., 2007) by selecting a multiple linear regression power analysis, F test with a .05 significance level, a 95 % confidence interval, a .08 statistical power, and an effect size of .15. The alpha significance of .05 level was chosen as a standard size because .05 alpha is a balance of rejecting the null hypothesis and avoiding type I and type II errors (Gliner & Morgan, 2009). Gliner and Morgan (2009) affirmed that the value of .15 is in the middle range of the magnitude of the effect size; it is neither too low nor too high. Gliner and Morgan contested that a

statistical power of .08 is often chosen because the researcher would want the power to be high, but not too high. Setting the too high could result in impractical sample sizes. The 95% confidence interval was the standard computed interval determined by G*power; it has .95 probability of containing the population mean.

The target population consisted of a diverse demographic background of employed adults living in the United States who were over the age of 18 and who had been with the same company for at least two years. A diverse demographic background helped control for selection biases. Convenience sampling was used in this study because it provided me with the ability to access my target population through internet-based surveys. Convenience sampling is a type of nonprobability sampling. It is a preferred method when random sampling is not feasible for the target population (Trochim, 2006).

Procedures For Recruitment, Participation, and Data Collection

Zoho Survey was used for participant recruitment and data collection. Zoho Survey is an internet-based survey development tool that allows the user to create and send surveys via the internet. Moreover, Zoho Survey allows the user to define a target audience. There are many advantages to internet-based surveys. Scholl et al. (2002) stated that one of the advantages of internet data collection methods is that it is easily assessable to participants in all parts of the world who have an internet connection.

 Furthermore, Scholl et al. (2002) suggested that convenience is an advantage of internet surveys. For example, participants may take the survey at any time that is convenient for their schedule and take as much time as they need to answer the questions.

Shannon and Bradshaw (2002) stated that the strengths of electronic surveys are cost efficiency, ease of administration and fast transmission time. Additionally, electronic surveys have higher response rates and have more candid responses.

Participants read an informed consent form and indicated their agreement to participant in the study before continuing to the survey materials. A demographic questionnaire was provided for descriptive reporting. Demographic questions included age, education level, race/ethnicity, gender, occupation, and employment status (full-time or part-time). Participants were informed that the study was voluntary and that they could withdraw or exit from the study at any time without any consequence. At the end of the survey, participants were presented with a "Thank You" page that included my contact information should they have any questions or wish to receive more information about the study's results.

Instrumentation

Ethical Climate Questionnaire

The Ethical Climate Questionnaire (ECQ; Victor & Cullen, 1987) was used to measure organizational ethics. The purpose of the instrument was to measure respondents' viewpoints of how organizational members make ethical decisions and use ethical reasoning (Victor & Cullen, 1987). The original population sample for instrument development consisted of MBA students, university faculty, and managers of a trucking firm (Victor & Cullen, 1988). Organizational ethics was operationally defined as the organization's ethical climate that includes the shared perceptions of what is ethically

correct based on moral judgment ranging between egoism, benevolence, and principled

(Victor & Cullen, 1987). The instrument was based on Kohlberg's (1981) ethical

typology: egoism, benevolence, and principle. The ECQ measures nine different types of

ethical typology that are divided into three dimensions: (a) egoism: self-interest,

organizational interest, and efficacy; (b) benevolence: friendship, team interest, and

stakeholder orientation; and (c) principle: personal morality, organizational rules, and

laws/public interest.

Furthermore, the three ethical climates were distinguished between "maximizing

either self-interests, maximizing the interests of others or joint interests, or following

universal principles, respectively" (Cullen et al., 1993, p.668). The revised ethical climate

questionnaire has 26-items. The questions are answered on a 6-point Likert type scale

that ranges from 0 = *completely false* to 5 = *completely true*. Sample questionnaire items

are: "People are expected to do anything to further the company's interests" and "In this

company, people look out for each other's good" (Cullen et al., 1993, p. 670).

The ECQ has strong reliability ratings on various subscales of the ECQ, the

Cronbach alpha ranges from .6 -.85 (Cullen et al., 1993). Furthermore, permission is not

needed to use this instrument and it is the most common empirically validated instrument

used to measure the organizational ethical climate (Fritzche, 2000). Therefore, the ECQ

was chosen as the preferred instrument to measure organizational ethical climate.

Authentic Leadership Questionnaire

Conscious leadership was measured using the Authentic Leadership Questionnaire (ALQ; Walumbwa et al., 2008) and the Servant Leadership Scale (SLS; Linden et al., 2008). Walumbwa et al. (2008) developed the ALQ to measure authentic leadership. Authentic leadership was defined as the process by which a leader embodies self-awareness, transparency, ethical/moral perspectives, and balanced processing for positive organizational outcomes (Avolio & Garnder, 2005).

The ALQ measures four dimensions that comprise authentic leadership: (a) self-awareness, (b) transparency, (c) ethical/moral perspectives, and (d) balanced processing. These four components are also characteristics of a conscious leader. Self-awareness refers to a leader's ability to acknowledge strengths and weaknesses in oneself, and the ability to be mindful of how one's actions impact others (Avolio et al, 2007; Kernis, 2003). Transparency refers to the degree to which a leader reinforces openness with others that enable others to bring forth ideas, challenges, and opinions (Avolio et al., 2007). Ethical moral perspectives refer to the degree to which a leader's behavior and decision-making is internalized into moral standards (Avolio et al., 2007). Balanced Processing refers to the leader's ability to receive diverse and different viewpoints with fairness prior to making decisions (Avolio, etc., 2007).

The ALQ is a 16-item questionnaire that is rated on a 5-point Likert type scale (0 = not at all to 4 = frequently, if not always). High scores, ranging from 12-16, represent high authentic leadership and low scores below 12 represent weaker levels of

authentic leadership. All subscale scores are combined to calculate an overall authentic

leadership score. An example questionnaire item is, "As a leader, I admit mistakes when

they are made."

The ALQ was reported to have high construct validity, convergent validity, and

reliability (Bakari & Hunjra, 2017). The ALQ has been used in a variety of cultures and

languages, thus supporting generalizability and predictive validity and reliability (Neider

& Schriesheim, 2011). Therefore, this instrument was chosen to measure authentic

leadership. Cronbach's alpha ratings have been greater than .70 and many studies have

produced values greater than .80 (Peus et al., 2012). The authors have granted public

permission to use the ALQ for research only purposes. For other purposes, the instrument

can be purchased from Mind Valley.

Servant Leadership Scale

The Servant Leadership Scale (SLS; Linden et al., 2008) was used to measure the

service-oriented facet of conscious leadership. Servant leadership is operationally defined

as a leader who embodies servant leadership characteristics including sensitivity to

other's challenges, creating values for the community, conceptual skills, empowering

employees, helping subordinates grow and succeed, putting subordinates first, and

displaying ethical behavior (Linden et al., 2008). A servant leader is defined as a

leader who meets the needs of others, whereby they are not motivated by self-

interests or self-gain (Greenleaf, 1977). Servant leaders have a greater concern about

the organizational members rather than the organization itself (Gregory Stone et al.,

2004). The premise behind servant leadership is to serve others selflessly, thereby instilling trust and confidence in others (Greenleaf, 1977).

The original scale underwent a two-phase content validation process, whereby Phase One consisted of a pilot study of 298 students from Midwestern University. Phase Two consisted of 164 employees and 25 supervisors from a Midwestern distribution company. Confirmatory factor analysis (CFA) and Hierarchical linear modeling (HLM) provided support for empirical validity. The original scale is a 28-item survey. The 7-item shortened version will be used in this study. The 7-item scale development consisted of a sample of store managers, hourly employees, and a field sample of employees at a large real estate company.

The Cronbach's alpha for the 7-item scale was .84. Linden (2012) assessed the validity by comparing the 7-item version with the 28-item version on a field sample. The correlation between the two scales was .97. Additionally, a CFA provided support for the 7-item scale (Linden et al., 2014). The 7-item and 28-item versions scale correlations were .87 and .96, respectively. "A single factor (comparative fit index (CFI) .99; normed fit index (NFI) .97; goodness of fit index (GFI) .96; standardized root-mean-square residual (SRMR) .03; root-mean-square error of approximation (RMSEA) .07) provided support for the 7-item scale" (Linden et al., 2014, p. 1441).

The SLS has seven dimensions: (a) emotional healing/sensitivity to others' setbacks, (b) creating value for the community, (c) conceptual skills, (d) empowering employees, (e) helping subordinates grow and succeed, (f) putting subordinates first, and

(e) ethical behavior (Linden, et al., 2008). Question items are rated on a 7-point Likert scale ranging from (1 = strongly disagree to 7 = strongly agree). The 7-item shortened version contains the highest loading item of each of the seven dimensions.

The SLS was chosen over other servant leadership instruments for several reasons: (a) permission is not required to use the instrument, (b) all 7 questionnaire items capture all of the seven dimensions of a servant leader, (c) the instrument has high reliability and validity, (d) the instrument included both an exploratory factor analysis and a confirmatory factor analysis (Linden et al., 2008), and (e) the instrument has been used in multiple countries (Linden, 2012).

Workplace Spirituality Scale-Revised

The Workplace Spirituality Scale-Revised (WPS-R; Petschwang & Duchon, 2009) was used to measure individual perceptions of workplace spirituality. The population sample for scale development consisted of a random sample of 250 employees at a reputable, established large Thai company with at least 3800 employees. The instrument questionnaire items were adapted from previously published Western instruments that addressed the four dimensions of workplace spirituality: compassion, mindfulness, meaningful work, and transcendence. Furthermore, the scale was developed from Western conceptualizations of spirituality in the workplace (Petchsawang & Duchon, 2009). Therefore, the WPS may provide utility across cultures.

The WPS-R was shown to have adequate reliability; the Cronbach's alpha was .85 (Petchsawang & McGlean, 2017). Each item from its corresponding dimension had a

correlation ranging from .34 to .81; the r-square ranged from .12 to .71 (Petchsawang &

Duchon, 2009). Confirmatory factor analysis (CFA) was established on each of the

dimensions: acceptable fit: $\chi2 = 312.575$, df = 201, p = .00, CFI = .92 and RMSEA = .05

(Petchsawang & Duchon, 2009).

Workplace spirituality was operationally defined in this particular instrument "as

having compassion toward others, experiencing a mindful inner consciousness in the

pursuit of meaningful work and that enables transcendence" (Petschswang & Duchon,

2009, p. 465). The WPS consisted of four dimensions, with 17 items. The dimensions

were (a) compassion, (b) mindfulness, (c) meaningful work, and (d) transcendence. The

questions were answered on a 5-point Likert-type scale (1 = strongly disagree to 5 =

strongly agree).

A sample question was "My spirit is energized by my work" (Petchsawang &

Duchon, 2009, p. 462). This scale was used in several studies originating in the East, such

as in Pakistan, Thailand, Nepal, and in India (Hassan, Nadeem, & Akhter, 2016;

Petchsawang & Duchon, 2009; Petchsawang & Duchon, 2012; Petschsawang &

McGlean, 2017; Shrestha, 2016; Sony & Karingada, 2018). This scale was chosen over

several other workplace spirituality measurement scales because it included the

dimensions of compassion, meaningful work, mindfulness, and transcendence.

Additionally, the WPS-R was chosen because other commonly used scales to

measure workplace spirituality, such as Millman et al. (2003) spirituality scale measures

three dimensions of workplace spirituality: community, meaningful work, and alignment

with organizational values, and the WPS-R measures four dimensions: compassion, mindfulness, meaningful work, and transcendence. The Spirituality Assessment Scale (SAS) measured the dimensions of transcendence, unifying interconnectedness, purpose and meaning in life, and innerness. However, the SAS did not seem the best choice for measuring workplace spirituality because the nature of the questions was not directly related to work.

The WPS-R was validated in studies originating in Nepal, India, and Pakistan. Using this instrument in a Western context may further validate the instrument's generalizability, as well as provide further testing of the WPS' multi-cultural utility (Petchsawang & Duchon, 2009). The instrument was published in PsycTESTS and permission was obtained from the author to use this scale.

Data Analysis Plan

IBM SPSS Statistical Software, version 25 was used for data analysis. A multiple regression analysis was used to measure the relationship between organizational ethics, workplace spirituality, and the mediating role of conscious leadership. Multiple regression analysis allows the researcher to predict how one variable may influence two or more variables (Warner, 2013). In this study, the dependent variable was workplace spirituality, the independent variable is organizational ethics, and the mediator variable is conscious leadership.

The research questions and hypotheses are as follows:

Research Question 1: What is the relationship between workplace spirituality and organizational ethics?

$H_0$1: There is not a significant positive relationship between workplace spirituality and organizational ethics, as measured by the WPS-R and ECS, respectively.

H_I1: There is a significant positive relationship between workplace spiritualty, as measured by the Workplace Spirituality Scale-R (WPS-R), and organizational ethics, and measured by the Ethical Climate Scale (ECS).

Research Question 2: What is the relationship between conscious leadership and workplace spirituality?

$H_0$2: There is not a significant positive relationship between conscious leadership and workplace spirituality, as measured by the Authentic Leadership Questionnaire (ALQ), Servant Leadership Scale (SLS), and WPS-R, respectively.

$H_2$2: There is a significant positive relationship between conscious leadership and workplace spirituality, as measured by ALQ, SLS, and WPS-R, respectively.

Research Question 3: What is the relationship between conscious leadership and organizational ethics?

$H_0$3: There is not a significant positive relationship between conscious leadership and organizational ethics, as measured by the ALQ, SLS, and ECS, respectively.

$H_3$3: There is a significant positive relationship between conscious leadership and organizational ethics, as measured by the ALQ SLS, and ECS, respectively.

Research Question 4: What is the impact of conscious leadership as it relates to the relationship between workplace spirituality and organizational ethics?

$H_0$4: Conscious leadership does not mediate the relationship between workplace spirituality and organizational ethics, as measured by the ALQ, SLS, WPS-R, and ECS, respectively.

$H_4$4: Conscious leadership mediates the relationship between workplace spirituality and organizational ethics, as measured by the ALQ, SLS, WPS-R, and ECS, respectively.

Furthermore, SPSS provides data screening and cleaning methods to check for outliers, missing values, and normality. Data screening and clearing scans for inaccurate data sets and irregularities in the data set. Therefore, SPSS data screening and data cleaning was used to check for inaccurate and irregular data sets to safeguard against data entry and data computing errors.

Threats to Validity

Convenience sampling was chosen rather than random sampling. Convenience sampling poses a threat to internal validity because of the lack of randomization. However, convenience sampling was the most effective choice for conducting online survey research. Furthermore, a large sample size computed by G* Power was used to reduce threats to internal validity. Empirically validated instruments were used in this study to minimize threats to construct validity. Other possible threats to validity included social desirability bias, participant misinterpretation of the questions, external events may

influence how participants respond to the questions, and participant attrition. To minimize threats of questionnaire interpretive error, peer-reviewed operational definitions were provided. Additionally, the informed consent letter helped to minimize possible misinterpretations of the survey.

Protection of Participants Rights

Recruitment of research participants involved the Institutional Review Board (IRB) approval (# 07-02-19-0507502) from Walden University. A recruitment letter and informed consent form was sent through email to all research participants via the Zoho Survey platform. The informed consent included the purpose of the study, procedures, inclusion criteria, participant rights, anticipated duration of the study, confidentiality, and voluntary participation. Informed consent also stated that there was no penalty for subjects who may decline to participate and none of the participants will be identified in the study.

Furthermore, to protect participant confidentiality, internet tracking was disabled. Alessi and Martin (2010) stated that disabling cookies in internet surveys increases participant anonymity because cookies are used to track personal information and browsing data. Additionally, Zoho Survey implements security measures and encryptions to protect electronic transmissions to minimize data breaches. Zoho Survey provided an email link for data distribution that has an option for participant anonymity by not collecting survey participant Internet Protocol (IP) addresses.

Participant data were stored on my personal computer that is password protected and on an external hard drive to protect confidentiality. Participants' names were neither collected nor recorded. After 5 years, data will be disposed at the discretion of Walden University. To protect confidentiality, participant names were neither collected nor recorded. Walden University IRB guidelines were followed to ensure the protection of participants' rights.

Summary

A quantitative cross-sectional research design was used to test the hypotheses. Zoho Survey, an electronic survey data collection service, was utilized for survey distribution and collection. The survey questionnaires consisted of four empirically validated research instruments: The Ethical Climate Questionnaire, the Authentic Leadership Questionnaire, The Servant Leadership Scale, and The Workplace Spirituality Scale. The combined instruments were used to determine the relationship between the independent variable, workplace spirituality, the dependent variable, organizational ethics, and the mediator variable, conscious leadership.

Participants were selected from the U.S. population of employed adults over the age of 18 years old who were employed at least part-time for a minimum of 2 years with the same company. Data was collected through Zoho Survey and data was analyzed using a multiple linear regression analysis using IBM SPSS statistical software, version 25. Ethical guidelines and protection of participant rights were followed by seeking Walden

University IRB approval and by using a comprehensive informed consent letter with the opportunity for participant follow-up after the study.

In Chapter 4, I will present a detailed discussion of the research findings. In Chapter 5, I will discuss concluding arguments, interpretations of the research findings, limitations of the study, recommendations for future research, and practical implications for positive social change. The chapter concludes with a summary of the overall study.

Chapter 4: Results

The purpose of this quantitative study was to determine if there is a relationship between the dependent variable, workplace spirituality, and the independent variable, organizational ethics. Additionally, the mediator variable, conscious leadership, was tested to determine whether conscious leadership mediated the interaction between workplace spirituality and organizational ethics. The following research questions and hypotheses were examined:

Research Question 1: What is the relationship between workplace spirituality and organizational ethics?

$H_0 1$: There is not a significant positive relationship between workplace spirituality and organizational ethics, as measured by the WPS-R and ECS, respectively.

$H_1 1$: There is a significant positive relationship between workplace spiritualty, as measured by the Workplace Spirituality Scale-R (WPS-R), and organizational ethics, and measured by the Ethical Climate Scale (ECS).

Research Question 2: What is the relationship between conscious leadership and workplace spirituality?

$H_0 2$: There is not a significant positive relationship between conscious leadership and workplace spirituality, as measured by the ALQ, SLS, and WPS-R, respectively.

$H_2 2$: There is a significant positive relationship between conscious leadership and workplace spirituality, as measured by the Authentic Leadership Questionnaire (ALQ), Servant Leadership Scale (SLS), and WPS-R, respectively.

Research Question 3: What is the relationship between conscious leadership and organizational ethics?

$H_0 3$: There is not a significant positive relationship between conscious leadership and organizational ethics, as measured by the ALQ, SLS, and ECS, respectively.

$H_3 3$: There is a significant positive relationship between conscious leadership and organizational ethics, as measured by the ALQ SLS, and ECS, respectively.

Research Question 4: What is the impact of conscious leadership as it relates to the relationship between workplace spirituality and organizational ethics?

$H_0 4$: Conscious leadership does not mediate the relationship between workplace spirituality and organizational ethics, as measured by the ALQ, SLS, WPS-R, and ECS, respectively.

$H_4 4$: Conscious leadership mediates the relationship between workplace spirituality and organizational ethics, as measured by the ALQ, SLS, WPS-R, and ECS, respectively.

In this chapter, I will discuss the results of my analyses from conducting a multiple linear regression analysis to understand the relationship between workplace spirituality, organizational ethics, and conscious leadership. I will present the data collection process, demographic data, and statistical results in the remaining sections of this chapter.

Data Collection

An electronic self-report survey distributed through Zoho Survey was used to collect the survey data. Zoho Survey distributed the survey to their audience panel. The survey had a total of 74 questions, including 66 instrument questions and 8 demographic questions. The instrument questions came from four different empirically validated instruments: The Workplace Spirituality Scale-Revised, The Ethical Climate Questionnaire, The Servant Leadership Scale, and The Authentic Leadership Scale. Screening questions were used to identify qualifying participants based on inclusion criteria. The inclusion criteria included adults 18 years of age and older living in the United States who had been employed at least part-time for at least two years at the same company. There were no restrictions to company size or company industry. A total of 306 participants accessed the survey between August 18, 2019 and September 5, 2019. Of this total, 194 did not meet the inclusion criteria for this study and were excluded from the sample. The remaining 112 respondents met the inclusion criteria. Twelve participants dropped out of the study by not completing the survey. Therefore, 100 participants completed the survey

The initial target sample size was set to 100 participants. This number is larger than the total sample size of 77 that was calculated by G*Power. I chose a larger sample size than the original G*Power calculation of 77 to mitigate any concerns related to a smaller sample size. The IBM SPSS data cleaning tool was used to address missing demographic data and insufficient data due to missing values.

IBM SPSS Statistical Software version 25 was used for data analysis. Simple linear regression analyses were conducted to measure the relationships between organizational ethics, workplace spirituality, and conscious leadership. Multiple linear regression analysis and mediation analysis were used when the hypothesis included more than one predictor variable.

Descriptive Statistics

The age of participants in this study ranged from 18-72 years of age. The average age of respondents was 34.9 years ($SD = 14.2$). Table 1 presents additional demographic characteristics of the sample. The demographic data provides further information about the sample of respondents who completed this survey and shows that the sample is representative of the target population. These data can be used for future analysis to compare the outcome and predictor variables by demographic characteristics.

Table 1

Demographic Characteristics of the Sample (n = 100)

Demographic	Category	Percent
Gender		
	Female	62

	Male	38
Employment Status		
	Full-time	74
	Part-time	26
Years at the Company		
	2-5 years	49
	6-10 years	29
	11+ years	22
Income		
	Less than $20,000	8
	$20,000-$34,999	9
	$35,000-$49,999	9
	$50,000-$74,999	29
	$75,000-$99,999	24
	$100,000-$149,999	17
	$150,000 or More	4
Ethnicity		
	White/Caucasian	60
	Black/African American	13
	Hispanic/Latino	7
	Asian/Asian American	5
	Native Hawaiian/Pacific Islander	2
	American Indian/Alaska Native	1
	Mixed Ethnicity	11
	Unspecified	*1*
Educational Level		
	Primary to 8th grade	1
	Some high school, no diploma	4
	High school graduate/GED	25
	Associate's Degree	14
	Bachelor's Degree	26
	Master's Degree	16
	Doctorate Degree	4
	Professional Degree	9
	Unspecified	*1*
Marital Status		
	Single, Never Married	38
	Married or Domestic Partnership	50
	Separated/Divorced	10
	Widowed	2

Results

A simple linear regression was used to address the first three research questions. The fourth research question was measured using a multiple linear regression analysis. The first research question predicts the relationship between workplace spirituality and organizational ethics. The results indicate that there is a significant positive relationship between workplace spirituality and organizational ethics, $(F\ (1,198) = 179.65, p < .000$, with an R^2 of .647). This model explained approximately 64.7 % of the variability. For every unit increase in organizational ethics, workplace spirituality changed by .644. Refer to Table 2 for unstandardized coefficients. Therefore, the null hypothesis is rejected, and the alternative hypothesis is retained.

The second research question predicts the relationship between conscious leadership and workplace spirituality. The results show a statistically significant relationship, $(F\ (1,99) = 103.73, p < .000$, with an R^2 of .514). This model explained approximately 51.4% of the variability. For every unit increase in conscious leadership, workplace spirituality increased by .232. Refer to Table 2 for unstandardized coefficients. Therefore, the null hypothesis is rejected, and the alternative hypothesis is retained.

The third research question predicted the relationship between conscious leadership and organizational ethics. The linear regression showed a significant relationship between conscious leadership and organizational ethics, $(F\ (1, 98) = 134.977, p < .000$, with an R^2 of .575). This model explained approximately 57.5% of the

variability. For every unit increase in conscious leadership, organizational ethics

increased by 1.884. Refer to Table 2 for unstandardized coefficients. Therefore, the null

hypothesis is rejected, and the alternative hypothesis was retained.

The final and fourth research question determines whether conscious leadership

mediates the relationship between workplace spirituality and organizational ethics. The

results indicated that the relationship between organizational ethics and workplace

spirituality was partially mediated by conscious leadership. The proportion of the total

effect organizational ethics on workplace spirituality that is mediated can be expressed as

the indirect effect ($B = 0.152$, $SE = .065$), divided by the total effect ($B = .644$, $SE =$

$.048$). This proportion is 23.6%. A z-test for the significance of the mediation effect was

conducted by dividing the indirect effect by its bootstrapped SE ($z = 2.34$, $p = .009$).

Although the mediation effect was significant, it should be emphasized that less than one

fourth (23.6%) of the effect of organizational ethics on workplace spirituality was

mediated by conscious leadership, while 76.4% of the total effect was direct, and NOT

mediated by conscious leadership. This result supports partial acceptance of alternative

Hypothesis 4. Refer to Table 3.

In summary, the results show that organizational ethics and conscious leadership

were statistically significant predictors of workplace spirituality. There was strong

evidence to reject the following null hypotheses: H_01: There was not a significant

positive relationship between workplace spirituality and organizational ethics, as

measured by the WPS-R and ECS, respectively. H_02: There was not a significant positive

relationship between conscious leadership and workplace spirituality, as measured by the ALQ, SLS, and WPS-R, respectively. $H_0 3$: There was not a significant positive relationship between conscious leadership and organizational ethics, as measured by the ALQ, SLS, and ECS, respectively.

The alternative hypotheses were accepted in all three of the research questions. Hypothesis 4 was partially accepted. Null Hypothesis, $H_0 4$: Conscious leadership did not mediate the relationship between workplace spirituality and organizational ethics, as measured by the ALQ, SLS, WPS-R, and ECS, respectively. The results showed a partial mediation.

The regressions shown in Table 2 support acceptance of alternative Hypotheses 1 through 3. The predictors organizational ethics and conscious leadership have been centered (by subtracting the mean from each individual value) to reduce the possibility of multicollinearity and to aid in interpretation.

Table 2

Multiple Linear Regression (N = 100)

Hyp	DV	IV(s)	R	R2	F	df	p	B	se	t	p
1	WSS	OE	0.804	0.647	179.65	1,98	< .001	0.644	0.048	13.40	< .001
2	WSS	CL	0.717	0.514	103.73	1,99	< .001	0.232	0.023	10.19	< .001
3	CL	OE	0.761	0.579	134.98	1,98	< .001	1.884	0.162	11.62	< .001
4	WSS	OE	0.820	0.673	99.89	2,97	< .001	0.492	0.072	6.87	< .001
		CL						0.081	0.029	2.78	0.006

Note: Dependent Variable = Workplace Spirituality (WSS). Independent Variable =

Organizational Ethics (OE), Mediator Variable = Conscious Leadership (CL). *p* < .05.

Table 3

Mediation Analysis (N = 100)

	B	SE	t	p	95% CI
Total	0.644	0.048	13.4	< .001	0.549 - 0.739
Direct	0.492	0.072	6.87	< .001	0.350 - 0.634
Indirect	0.152	0.065*			

*Bootstrapped

Note: Dependent Variable = Workplace Spirituality (WSS). Independent Variable =

Organizational Ethics (OE), Mediator Variable = Conscious Leadership (CL). *p* < .05.

Summary

Data were collected from 100 employed adults 18 years of age and older living in the United States. Inclusion criteria was that participants must have been employed at least part-time for at least two years at the same company. There were not any restrictions to company size or company industry. The research hypotheses were tested using both a simple linear regression analysis and a multiple linear regression analysis.

The results indicated that there was a significant positive relationship between workplace spirituality and organizational ethics, conscious leadership, and workplace spirituality, and conscious leadership and organizational ethics. Furthermore, conscious leadership partially mediated the relationship between workplace spirituality and organizational ethics. These results addressed a gap in the workplace spirituality literature and have practical implications for improving the organizational ethical environment and workplace wellness.

In Chapter 5, I will provide interpretations of these results and discuss their social change implications. Additionally, I will discuss the strengths and limitations of the study, theoretical considerations, and recommendations for further research.

Chapter 5: Discussion, Conclusions, and Recommendations

The purpose of this quantitative study was to determine if there is a relationship between the dependent variable, workplace spirituality, and the independent variable, organizational ethics. Additionally, the mediator variable, conscious leadership, was explored to test whether conscious leadership mediates the interaction between workplace spirituality and organizational ethics. This study contributes to the emerging topic of workplace spirituality and expands upon existing literature by understanding the role that workplace spiritualty has on organizational ethics and conscious leadership and by providing empirical evidence to support workplace spiritualty and organizational ethics literature. To the best of my knowledge, no other study has examined the relationship between workplace spirituality, organizational ethics, and conscious leadership.

Organizational ethics is a growing concern to the general public (Fyke, & Buzzanell, 2013; Tumasjan et al., 2011). Therefore, researchers and business leaders are beginning to study factors that produce a strong ethical culture (McLeod et al., 2016; Nielsen & Massa, 2013). Workplace spiritualty and organizational ethics research lack substantial empirical evidence. This study fills the gap in the literature by providing empirical support through quantitative analysis to understand the impact of workplace spirituality on organizational ethics.

The results of this study indicated that there was a significant positive relationship between workplace spirituality and organizational ethics. Secondly, the results show a statistically significant relationship between workplace spiritualty and conscious

leadership. Furthermore, the linear regression showed a significant positive relationship between conscious leadership and organizational ethics. Last, the results indicated that organizational ethics is a partial predictor of conscious leadership. However, less than one fourth (23.6%) of the effect of organizational ethics on workplace spirituality was mediated by conscious leadership, while 76.4% of the total effect was direct, and not mediated by conscious leadership. These results support a partial mediation between workplace spirituality and organizational ethics.

Interpretation of Findings

The quantitative findings in this study contribute to the existing literature by providing empirical evidence that show workplace spirituality's positive relationship to organizational ethics. The relationship between workplace spirituality and organizational ethics has been theorized. However, there is a lack of empirical evidence that support the relationship between the two variables (Ayoun et al., 2015). Additionally, Parboteeh and Cullen (2014) stated that future research would benefit from empirically testing the theoretical assumptions. Ayoun et al. (2015) suggested that research should be conducted to clarify to what extent workplace spirituality has a role in organizational ethics.

Therefore, the results in this study provided evidence that there was a significant positive relationship between workplace spirituality and organizational ethics and that 64.7% of the variability was explained by organizational ethics. The positive relationship shows that approximately 64.7% of the variance in workplace spirituality is accounted for by organizational ethics. Therefore, approximately 65% of the variation in workplace

spirituality is explained by organizational ethics, while the remaining 35% is explained

by some other variables not included in the model.

Previous research studies have shown that some of the positive outcomes

associated with workplace spirituality are organizational commitment (Bell-Ellis et al.,

2015; Milliman et al., 2017; & Rego & Pina e Cuhna, 2008) and job satisfaction (Gupta

et al., 2014; Robert et al., 2006; Van der Valt & De Klerk, 2014). Other studies have

examined workplace spirituality's relationship to employee performance, job satisfaction,

intrinsic work motivation, and commitment. This study extended upon workplace

spiritualty literature by providing evidence of an additional positive outcome of

workplace spiritualty by showing that workplace spirituality has a positive association

with organizational ethics and conscious leadership.

Furthermore, in this study the mediator variable conscious leadership was

partially mediated by workplace spirituality and organizational ethics. The proportion of

the total effect of organizational ethics on workplace spirituality that was mediated and

expressed as the indirect effect ($B = 0.152$, $SE = .065$), divided by the total effect ($B =$

$.644$, $SE = .048$). This proportion is 23.6%.

The findings were confirmed in relationship to two theoretical frameworks: social

learning therapy and spiritual leadership theory. Social learning theory posits that, from

observing others' behaviors and responses, one learns to model, follow, or identify with

certain behaviors as acceptable or unacceptable (Bandura, 1986). This theory provided

the basis for how a workplace environment that models ethical standards and has

conscious leaders may reinforce spirituality in the workplace. The findings showed that organizational ethics and conscious leadership were significant predictors of workplace spiritualty. Thereby, ethics and leadership have a significant impact on the organizational culture of workplace spirituality.

The second theoretical framework, spiritual leadership theory, was developed to foster a learning organization of intrinsically motivated employees that brings forth a sense of calling and membership, and incorporates vision, hope/faith, and altruistic love in the organizational environment. Duchon and Ploman (2005) concluded that organizations that implemented workplace spirituality were a direct result of the leader. Leaders have a considerable amount of influence to transform the organizational culture by introducing spiritual values and ethics into the work culture (Denton, 2007)

The findings in this study showed that conscious leadership was a partial predictor of organizational ethics and workplace spirituality. Approximately 58% of the variance in conscious leadership is accounted for by the predictor variables. These findings support spiritual leadership theory and provide evidence that a conscious leader plays an integral role in integrating spirituality into the workplace. Conscious leadership may be a catalyst for implementing an organizational culture of higher ethical standards and spirituality into the workplace.

Conscious leadership and workplace spirituality are both emerging fields of study. Whereby any research related to these two variables can contribute to theory formulation. Expounding upon research in the areas of workplace spirituality and conscious leadership

has the ability for advancements in corporate wellness and employee well-being. Among

the many challenges in the workplace, such as organizational ethics, job burnout, stress,

and work-life balance, research in the field of conscious leadership and workplace

spirituality can contribute to longer-term sustainable solutions to address workplace

challenges.

Limitations

There are a few limitations pertaining to this study. One limitation is that

extraneous variables could have impacted this study that is beyond the researcher's

control, such as external circumstances and participant biases that may influence how

participants respond to the questions. I controlled for other extraneous variables, such as

researcher bias and social desirability bias by not having any face-to-face interaction with

the research participants, nor did I provide any personal opinions about the study, nor did

I sway the participants' beliefs about the study. Furthermore, the non-experiential cross-

sectional survey design eliminated researcher manipulation of the variables.

Additionally, data gathered from this study were limited to self-report measures of

participants over the age of 18 years of age who had internet access, fluency in English,

and who were employed at a company at least part-time for a minimum of two years.

Therefore, another limitation to this study is that it was limited by quantitative results that

did not provide an in depth, qualitative analysis of participants' answers to questions.

It was not feasible to randomly select participants. Therefore, convenience

sampling was used in this study. Convenience sampling posed an additional limitation,

thereby preventing me from generalizing the results to the population as a whole. The variables measured in this study were workplace spirituality, organizational ethics, and conscious leadership. The operational definitions were based on the instruments used in this study. Therefore, the statistical results and interpretations are limited to the instruments used in this study.

This study was limited to self-report measures, which threaten the data reliability because it is unknown whether or not participants answered the questions truthfully. Another limitation is that the demographic data over-represented whites and adults over the age of 55+. Therefore, an equally distributed demographic sample would provide greater generalizations of the public. Whites represented 61.6% of the sample, African Americans represented 14.3%, Latinos represented 7.1%, Native Americans or Pacific Islanders represented 1.8%, Another Race accounted for .9%, and participants that did not answer their demographic race question represented 8.9% of the population sample. The participants age range percentages were as follows: 18-34-year-old adults represented 15.2% of the sample, 35-54-year-old adults represented 27.7% of the sample, and age range 55+ represented 57% of the sample.

Recommendations

This study found significant positive relationships between workplace spirituality, conscious leadership, and organizational ethics. No other study has measured these three variables in relationship to one another. Therefore, this study provided empirical evidence to support the growing field of workplace place spiritualty and conscious

leadership literature. New information was found that pertains to the field of workplace spirituality and conscious leadership.

Both areas of research are emerging fields with a limited number of articles and research that pertain to these topics. Additionally, because the field is relatively new, theories have not yet been developed in the area of workplace spirituality and conscious leadership. Researchers are continuing to theorize these topics. Therefore, any study related to workplace spirituality and conscious leadership would add greater depth and understanding towards developing measurement scales, theories, and arriving at a consensus definition of both workplace spirituality and conscious leadership.

Future studies should strive to get an equally distributed demographic population sample which may lead to greater ability to generalize the results. Additionally, the measurements of workplace spirituality, conscious leadership, and organizational ethics were based on the operational definitions of the specific instruments used in this study. Therefore, other studies may want to replicate this study using different instruments to measure workplace spirituality, conscious leadership, and organizational ethics. Replicating the study with different instruments would provide greater understanding of the variables and may allow researchers to develop a universal definition of both workplace spirituality and conscious leadership. Researchers may be able to arrive at a universal definition of the term workplace spirituality and the term conscious leadership by knowing what constructs contribute to these terms.

Next, the literature would also benefit from more qualitative studies on the topic. Case studies or phenomenological research could provide more in depth questioning of how workplace spiritually and conscious leadership may impact or influence organizational ethics. Qualitative studies could also provide more insight into understanding participants' experiences of workplace spirituality, conscious leadership, and organizational ethics. Last, comparing culture differences of workplace spirituality, conscious leadership, and organizational ethics would provide greater insight into these constructs. Western and non-Western approaches to workplace spirituality, organizational ethics, and conscious leadership may provide researchers with cultural differences on how these topics are addressed. Cross-comparison of cultures allows researchers to arrive at a universal understanding of workplace behaviors.

Implications

Social change implications can be introduced in the workplace from the information presented in the research. The research suggests that workplace spiritualty, conscious leadership, and organizational ethics have a significant positive relationship between all three variables. Therefore, organizations that implement workplace spirituality practices and that have conscious leaders may help to prevent unethical practices in the workplace. Unethical practices are less likely to occur if the organizational standards and leadership behaviors are ethical. Ethical training programs can be introduced that take into account self-reflection to recognize moral dilemmas and

how one's actions affect others, and the full consequences of one's decisions and actions would have the potential increase ethical awareness in the workplace (Ayon et al., 2015).

Additionally, workplace spirituality practices and conscious leadership practices can be used in organizations, not only to help prevent unethical practices, but to improve the overall well-being of the employees and the organization as a whole. For example, positive outcomes that are associated with workplace spirituality are organizational commitment, work engagement, and job satisfaction (Bell-Ellis et al., 2015; Gupta et al., 2014; Hyland et al., 2015; Milliman et al., 2017). Additionally, conscious leaders are more likely to confront shadow aspects of the self that may manifest as greed and/or misuse of power. Therefore, by bringing awareness to aspects of oneself allows one the ability to make internal changes.

Chi Vu and Gill (2018) used the term "skillful means" to refer to confronting the shadow, potential dark side, or potential dangers of leadership. Therefore, leadership training programs can be introduced to teach skillful means and other mindfulness-based programs to improve the leaders' ability practice greater self-awareness, self-regulation, and cultivation of conscious and spiritual business practices. Furthermore, workplace spiritualty can be implemented into the workplace to improve the organizational climate by adopting spiritual values, embracing diversity, openness, implementing mindfulness programs, and incorporating a service-oriented vision. Leadership training programs and foundational lectures or training courses on ethics may prevent unethical behaviors at both the individual and organizational level.

Conclusion

The results of this study showed that workplace spirituality, conscious leadership, and organizational ethics have a significant positive relationship. Furthermore, conscious leadership partially mediated workplace spirituality and organizational ethics. This study provides empirical evidence that filled in the research gap, linking workplace spirituality, conscious leadership, and organizational ethics. No other study has quantitatively researched these three variables in relationship to each other. The growing concern of organizational ethics continues to impact the public's perception of trust in corporations. Therefore, an organizational culture that has preventive measures against unethical practices may include those who implement workplace spirituality and conscious leadership. Understanding the significant positive relationship between workplace spirituality, conscious leadership, and organizational ethics has implications for positive social change aimed to improve the organizational climate.

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Appendix A: Prescreening Questions:

- **Prescreening Questions**

What is your age?

- o Under 18

- o 18-24

- o 25-34

- o 35-44

- o 45-54

- o 55-64

- o 65+

What is your employment status?

- o Employed full-time (40 hours or more a week)

- o Employed part-time (39 hours or less a week)

- o Self-Employed

- o Not-Employed

How long have you been employed at the company where you work?

- Under 2 Years

- 2-5 Years

- 6-10 Years

- 11+ Years

- **Demographic Data**

- What is your gender?

  - Female

  - Male

- What is your total household income?

  - Less than $20,000

  - $20,000 to $34,999

  - $35,000 to $49,999

  - $50,000 to 74,999

  - 75,000 to 99,999

  - $100,000 to $149,999

- o $150,000 or More

- Please specify your ethnicity

  - o   White or Caucasian

  - o   Black or African American

  - o   Hispanic or Latino

  - o   Asian or Asian American

  - o   American Indian or Alaska Native

  - o   Native Hawaiian or other Pacific Islander

  - o   Another Race

- What is the highest degree or level of school you have completed, if currently enrolled, highest degree received?

  - o   Primary to 8th grade

  - o   Some high school, no diploma

  - o   High school graduate, diploma or equivalent (GED)

  - o   Associate's Degree

  - o   Bachelor's Degree

  - o   Master's Degree

  - o   Professional Degree

- Doctorate Degree

- What is your marital status?

  - Single, Never Married

  - Married or Domestic Partnership

  - Widowed

  - Divorced

  - Separated